

Psalms

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[0 : 00] You will find the word that is with me this afternoon and which I hope the Lord will enable me to make a right use of in Psalm 85, verse 8.

The eighth verse in Psalm 85. I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints.

But let them not turn again to folly. Let me, a brief review of the preceding verses in the psalm may perhaps help us to perceive what was in the mind of the psalmist when he used the words of our text.

He refers to past favors and past deliverances in the commencement of the psalm.

And this is in accord with the word of God. Thou shalt remember all the way the Lord thy God led thee.

[1 : 55] There's a reason for this retrospective view. In so many cases, it encourages even a downcast soul to revive the hope and renew the trust in him who has helped hitherto, even though the present pathway may be one that is accompanied with much distress or considerable darkness.

He reminds the God of heaven that sin in the past has been forgiven and mercy has covered past iniquities.

Evidently, there was at this time an experience of God's wrath and wrath and judgment against more recent iniquities on the part of his people.

He has never undertaken to refrain from chastening his children for their iniquities, although he pardons their things.

He deals with his people as with psalms and will chasten and correct. And it does appear from this psalm that at the time they were experiencing somewhat of God's displeasure.

[3 : 42] Otherwise, why should he say, Turn up, O God of our salvation, and cause thine anger toward us to see.

Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? His people in the past, and some of them still in the present, do come into the experience, the very sad downcast experience of the psalmist in another place where he says with much lamentation, Is his mercy clean gone forever?

Will he be favorable no more? Hath he in anger shut up his tender mercies? But, my friends, if this be soberly reflected upon, I believe even a sorely tried, very low child of God will have to say, No, indeed.

This cannot be. Should mercy's stream cease to flow, we should cease to live, because it's only mercy which keeps sinners alive.

The wages of sin is death. We don't realize this very often, do we? Condemnation is the lot of the human race, apart from God's mercy, extended even to those who presently must enter into the just reward of their deeds.

[5 : 33] They're living upon mercy at the present time. And, O those who fear his night, for whom he has died, and from death has delivered, for whom it is true now there's no condemnation for them that are in Christ Jesus, what mercy is there?

What mercy is there? No wonder that the dear man further down says, Show us thy mercy, O Lord, thy special mercy, thy pardoning mercy, thy free and sovereign mercy, which snatcheth from hell.

He read that he'd been delivered from the lowest hell. What a statement, and what a blessed position to be in, of confidence and assurance that this is one's faith.

But the plea, how it suits us, generally speaking, in the denomination today, to a highly favored people here, I do hope you appreciate this, and seek to be thankful to God for the mercy he has shown you in this particular cause of truth.

So many of the causes of truth which one visits are in this case and need this prayer, will thou not revive us again, that thy people may rejoice in thee?

[7 : 17] Oh, there does seem at this time to be such a great need in most places for the reviving of the Spirit's work, the outpouring of his power, and that he should again clothe his gospel with success and call in if such there be.

We do have to put that in. Call in if such there be his dead elect. We often make prayers for this, but we need to add always most carefully in submission to thy holy will.

How do we know that there's still our dead elect? How do we know how many more still remain to be called? This is a matter entirely in the hands of God and his Holy Spirit to quicken sinners, and we're reminded of this blessed truth.

While not one hoof will be left behind, they will never be added to. They must all be those whose names are in the Lamb's Book of Life.

Then he comes, or we would seek grace and help to come, to the words of our tale. And in the first place, there seems to me to be an underlying current here of expectancy.

[8 : 50] This word was with me when I looked at it a short time ago, my soul wait thou only upon God, for my expectation is from Him.

I will hear what God the Lord will seek. This shows an enlightened mind well acquainted with, well aware of, the direction, the source, help, relief, deliverance must come from.

Doubtless, there have been many petitions for His appearing. And I would take you back for the moment to a word which God had spoken in time past, in a time of sad, severe bondage.

God said to His servant Moses, I have surely seen the affliction of my people in Egypt and have heard their cry and I am come down to deliver them.

There, I believe, is some clue to the underlying expectation of the psalmist in this scripture.

[10 : 26] I will hear what God the Lord will speak. Though we are oppressed though we are at the present time and duly suffering for our own iniquities, rightly bearing the indignation of the Lord since we have sinned against Him, yet I will live to hear a word of pardon.

He is still gracious, He is still full of compassion, ready to forgive and plenteous in mercy unto all that call upon Him.

We read just now how sweet it is to have this confidence in our distress, otherwise we shouldn't dare to approach the throne of grace anymore when we are suffering consciously for our own sins.

I've often said that in our approaches to the throne of grace we are at a double disadvantage viewed in that way. having to supplicate for favor and yet being aggressive and offended.

Feeling a burden of guilt, going to a person to whom we are deeply indebted for help. You look at it in that way.

[11 : 52] It's a heavy matter naturally speaking to go to one who is kindly disposed towards you and whom you have never done other than please and ask favor. Our condition is of utter unworthiness, guilt, and pollution as we bow ceasing for mercy.

This will heighten the love of God and magnify His mercy towards sinners that He should condescend to deliver those who have procured their own troubles.

my mind goes to one in a similar condition, poor Jonas, a determined self-willed servant of God if ever there was one, a disobedient man if ever there was one, told to go in one direction and go in another, and then to reach some reward for his misdeed yet proved that God was faithful and His speech toward Him was still that of repeating the command.

The word came the second time preached the preaching that I bid you. I will hear what God the Lord will speak.

He has said, I will deliver. Now I come in thought to another experience which is frequently the case with God's people and could be the case of some of their younger friends embarking upon life, young parents if thy presence go not with us, carry us not up, hence being the experience of many of God's children and they've been favored as was that servant of God on that occasion with this sweet romance, certainly I will be with thee.

[14 : 11] what a word to perceive upon life's pathway with. I will hear what God the Lord will speak, promise of his presence, promise of all needful help, promise of all needful grace, and that no good thing will be withheld from them that walk uprightly, who's in the wilderness, he still gave to disobedient and rebellious people, rebellious people, and still they obtained mercy, he thinks sometimes oft he chastised but ne'er forsook the people that he loved.

I will hear what God the Lord will speak, they will be words of direction, words of comfort, words of grace, words of guidance, words of mercy, words of love.

grace. There must have been too, in the mind of the psalmist at this time, a revelation of God's way of salvation.

Strange that he should have preceded this immediately with the verse 7, show us thy mercy, O Lord, and grant us thy salvation.

He seems to have seen that in the order of God's plan of salvation, there was one to come who should procure, provide, should give peace, for he will be peace unto his people.

[16 : 20] Oh, here is hope of a deliverance from conflict, storm, tempest, toil, and chastening.

Here is a deliverance from what we read in Psalm 107, and it has a spiritual, as well as its literal application, they that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.

It's he, you note, that raises the stormy wind, and tosses the waves of the sea, and then what do they do?

What do those poor storm-tossed marines do? Cry unto the Lord in their trouble, like all the others did in the psalm, in each section of it.

Then he maketh the storm a calm, so that the waves thereof are still. Then we read are they glad, because they be quiet, so he bringeth them unto their desired haven.

[17 : 52] There came the time, still in fulfillment really, of this precious word, when some of his dearly loved disciples were in peril on the sea, tossed with a terrible storm, and beginning to sink, they were afraid, and called upon him who yes, he's the prince of peace, they called upon him, Master, carest thou not that we perish?

He arose and rebuilt the winds and the waves and said, peace, be still, and with a great calm. My friend, I ask you seriously, do you know anything about being in the frame of those who said, what manner of manners is?

Is it even the wind and is clear by him? Is anything too hard for the Lord? It may be that there are those present now, tossed with tempest and not comforted, terribly appeased and cast about in their minds, find this and that is going against them.

They cry and shout, maybe, and it seems, oh, I must emphasize that it seems, that he shut it out, their prayer, but he doesn't really.

He tarries off till men are faint and comes at evening late, but he'll never come too late, my friends. Press your claims upon him and then seek for the grace that I so much need.

[19 : 54] I've already referred to the word that was with me, wait thou only upon God. This has been with me during the week because I need it so much.

Rest in the Lord and wait patiently for him. There is the secret. We need grace to wait patiently for his appearing for he will bring peace presently to the troubled soul, that soul which cries under him in his distress and pleads with him for relief and that he would stretch forth his almighty power and calm the troubled breath.

The wonderful mercy that's sort of rebellious, there should be peace as well, came into my mind shortly before I stood up.

There was an occasion, more than one occasion, when the prince of peace came suddenly where his disciples were together in the upper room after his resurrection and he said, peace be unto you, and you know it included poor Peter.

Yes, and it included Thomas too, this precious peace which came by his solemn suffering.

[21 : 38] He is described in the prophecy of Isaiah as the prince of peace. That is a title given to him. But oh, the pathway that he had to walk and the things he had to endure, you will find in the epistles that it was through the blood of his cross that he made peace for sinners.

He is our peace and we at times are led to seek grace that we may be found in the way of peace. The wonderful word in Zacharias' song in the gospel according to Luke.

a word which says to guide our feet into the way of peace. What is the way of peace?

We have somewhat of a clue in the scripture connected to this particular verse in the scriptural references because it says he will speak peace unto his people and to his saints.

Now this seemed rather high to me when I first looked at this scripture. I wondered how I should deal with so high a description.

[23 : 14] I wondered if there would be any in the congregation who would be able confidently to say I'm one of them. It's such a high sounding description and otherwise viewed it's so misapplied to other characters in other denominations that the word is abused.

Think this saints that is referred to who we have no reason to believe were a saintly character whatever.

So I had to look in the scriptures for guidance as to who were his saints who would enter into peace. They were those in fine past who made a covenant with God to walk obediently.

And then they were sprinkled with blood to signify that they had made covenant with God. And then we read Yea, he loved the people all his saints are in thy hands.

And we further read in another place that he has forgiven his saints and blessed them with pardon. this begins to be a little clearer to us, doesn't it?

[24 : 49] Saints sprinkled with blood washed in that precious fountain are led to be obedient children to walk according to the profession they make of his name.

some of them to put him on by an open profession. Saints. And then of course there is in the revelation a different point of view altogether.

Saints as being the redeemed spirit in heaven and to that of course we are not yet a saint. that they praise his name and while looking there I notice this that there are in heaven as revealed to the apostle John various golden vials filled with odors which are the prayers of saints.

It begins to look at this saint but they are also praying souls. Does this encourage you? I do believe this most firmly that a praying soul is clearly on the way to peace.

[26 : 13] I quote this scripture in support of that statement. Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God and the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus.

You see the way for peace? The Lord in his mercy guide our feet into that blessed way because peace is at the end of it.

To commit the way to God to trust also in him to leave the matters in his hands not carelessly but prayerfully.

Oh we do need a right definition of that word. Be careful for nothing doesn't mean to say live carelessly doesn't mean to say oh I need to worry a bit everything will go alright if I'm a child of God that's fatalism and fatalism does nothing to honour God or profit the sinner it puts one into a sense of false security it's delusion no we mustn't do evil that good may come the apostle said to that God forbid in the child of God we'll say so too but to return oh are we found among those it was a wonderful evidence even of one so gifted and gracious as he who was to become the apostle of Paul behold he prayer we do want to be found among those whose prayers rise as incense and who take part also as I hinted this morning in the worship of praise that is says the apostle the fruit of our lips giving praise to his name such enter into peace he will speak peace unto his people and to his saints it flows in when

Jesus says and you do wish to hear what God says and what Jesus says he is God how many of you would be like to hear this afternoon sound daughter thy sins be forgiven thee isn't that what you so desire to know one said if sin be pardon I'm secure death has no sin besides in this connection the prince of peace has procured peace from many a child of God in the dying hour having removed this thing and delivered those who fear of death have been all their lifetime subject to bondage in the last hour in that time of great need it's possible for sweet peace to flow in

[29 : 29] I usually regret after the service when I speak of personal experience in which I hadn't and yet there are times when it is impressed upon the mind that you are supposed to speak of things tasted handed themselves as to things of God well it's been my experience my friends I can honestly say in the sight of God to realize that there's nothing whatever to fear in death if peace is given within nothing at all I reached the condition on one occasion when there verily seemed to be but a step between me and death and there was no fear whatever a sweet feeling of peace and resignation to the will of God and a sweet and gracious assurance that should my last breath be drawn it would be to see him as he is and be like him no regret no fear nothing to trouble the soul at all

I could begin to understand how one should write such a word though I haven't seen it before and don't explain to it often don't misunderstand me I'd love to be there again but yes I shall soon be landed on younger shores of bliss there with my powers expanded to grow where Jesus is that's heaven I don't know what your conception of heaven may be but heaven is to be with Jesus and to be like him and to sing his worthy praises and to enter into peace you'll read in the prophecy of Isaiah concerning the godly man who ceases and passes away but it says he shall enter into peace and sometimes it flows into the soul while here but

I didn't complete my remarks on forgiveness it flows in death when Jesus speaks forgiveness to a poor sinner who's been pleading for this token for good sweet peace flows in then and a delightful calm after the conflict which I would fain have the ability to describe and have never been able to but I can say this to each of you who have felt it you all know what peace really is the peace of God which passes all natural understanding when he said unto thee thy sins are forgiven thee oh what peace flows in there and it's an earnest you know a perfect peace that's a way yes that's still a way when we draw our last breath as we as dear children unworthy though we feel our fast to be we shall enter into peace at the last the

Lord will speak peace unto his people the word in one psalm at the close of it which says the Lord will give strength unto his people the Lord will bless his people with peace he has he sent the prince of peace to suffer that peace might be their portion who deserve eternal condemnation peace it will cause such in one to say why me oh blessed God why such a wretched me who must forever lie in hell were not salvation free and such in one who deserves condemnation to feel sweet peace when he speaks peace yes one said and I'll repeat it again in such a delightful line thy pardoning voice oh let me hear to still my unbelieving fear nor let me fall

I pray because his pardoning voice which speaks peace unto his people and to his saying though they may feel to be very unworthy of the description now comes a word of caution a word of warning you might wonder whether it was really necessary but I can assure you that it is or it wouldn't be here but let them not turn again to follow what is hidden here our human sciences the hymn writers realize this you know prone to wander Lord I feel it prone to leave the God I love why is this the apostle says we have this treasuring earth and vessel very true that is some of us are living to prove this most sadly it is in a very often vessel it's polluted and would turn aside one put it like this it seems strong language would fall a thousand times a day but when one guys are open to see what one is prone to and then there's this consideration we have a most powerful adversary such an alluring crafty foe who knows just how to gather their weakest points and but for the preservation of

[35 : 55] God you know he would succeed in deceiving even the very elect and drawing them aside and leading them out of the pathway that's his one aim that did not turn again if this were not so this particular truth would not have received the warning from two eminent apostles and we do have it in two different places a warning in the epistle to the Hebrews and a warning in the epistle of Peter for it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come that they shall fall away to renew them again unto repentance seeing they crucify to themselves the

Son of God of rest and put into an open shade but the apostle was able to say only a little lower down and I would desire that it might prove true of each of us this afternoon but beloved ta to utter the caution. Now we have the Apostle Peter on the same train. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome. The latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after that they have known it, to turn from the holy commandments delivered unto them. There is the warning, my friends. Be not, says the Apostle in another place in his epistle, moved away from the hope of the gospel which ye have heard and believed, but holds fast to that which is good, pleased to that which is good. And there is a word in the epistle to Timothy which sums the whole matter up. First the warning, evil men and seducers shall wait worse and worse, deceiving and being deceived. Then comes the exhortation to Timothy and to those who fear God in these solemn days in which we live. This is the word, but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned that. What do we need there? Grace to endure, grace to continue, grace faithfully to follow on, faith, hope, patience, still to bear, still to forbear, still to trust though we cannot trace, still to walk, though faint, yet to pursue, to run with patience the race set before us, having in our minds the magnitude of the reward.

What is the enchantment, pleasure of this world? The comfort to the force, the liberty it appears to give.

Ah, but its bond is really, very liberty really, you have the Spirit of God. But what grace we do need to be separate from those who walk, apparently, in a life of ease. You wouldn't think, would you, perhaps, to hear me this afternoon that I've passed through serious temptations in the past week. The adversary has been harassing me with vile suggestions that I make myself unnecessarily miserable. There's nothing to happen to one after death. You might just as well enjoy yourself while you have the opportunity.

What a saint to tempt the poor child of God with. You see what I mean about being in danger, don't you? Let them not turn again to folly, not to return, not to be as that sow that was washed to a wallowing in the mire.

[41 : 19] That's how the Apostle completed that particular statement, to return to filth and pollution and unworthiness and no cleansing.

And then to stand in that disgraceful state before God in that great day. Oh, may he keep us faithful and looking to him, and may temptation merely succeed in driving us closer to the throne of grace.

Then it will be true of us, as the hymn writer puts it, Meanwhile, that foe can't boast of much, who makes us watch and pray.

I hope that may be the effect. It points out to us anyway, forcibly, how easily we might fall, how much we depend upon the preserving, upholding grace of God, and the support of His gracious hands.

What a wonderful mercy to think we have this promise in the Word of God. I will uphold thee with the right hand of my righteousness.

[42 : 31] If there should be any you should be feeling at this time, I'm not likely to get into that sort of distress. I will give you another scripture to think carefully about it.

This is what it says, And let him that thinketh he standeth, say he, lest he fall. Amen.

Welcome to follow him. ■■■